The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

September 4th, 1881.—*Luke* XXIII. 33-46.

"And when they were come to the place called Calvary, they crucified him." The ten days over which we have passed to reach the scene of the crucifixion, were wonderfully crowded with events. The disciples were conscious that they were approaching a great crisis, and because of this, every act and every word of the Master assumed an additional importance and profoundly impressed their minds. During all the years of his ministry the vista before the mind of Christ constantly led up to the scene which he now at length reached. Every step that he took was bringing him nearer to these horrors, and its baleful shadow fell all along the pathway of his life. There was a time, no doubt, in Nazareth, when he was carrying on the business of a carpenter, when one day, parching Isaiah and the 22nd Psalm, it early dawned upon him that he was to die the hand of the public executioner in most ignominious way; and from that onward he was ever conscious that each ing day was taking him nearer and r to Calvary. This word, like Golgotha, s the place of a skull or of skulls, and probably took its name from the skulls of executed men lying there. There is no evidence that it was a hill; though we may suppose that it was on an acclivity, so that many persons gathered in front, might witness the crucifixion. It would have been a light thing comparatively to die by decapitation, or by hemlock, as Socrates did; and even if Jesus had been burnt at the stake, it would have been a lighter punishment, as it would have been all over in a few minutes. All elements of bitterness were commingled in the cup which Christ had to drink. It was not a light thing to the sensitive mind of Jesus to be exposed naked to the gaze of the multitude. Crucifixion was a Roman punishment and was reserved for slaves or the basest of felons. Jesus was executed between two robbers, free-booters. He took the place designed for Barabbas, a murderer and a mutineer. Then there was the fact that the truth was being crucified in him; the cause of righteousness was as it were disowned by God himself. All over the land, in Jerusalem especially, there were two parties, consisting of those who maintained that Jesus was a good man, and who spoke, whenever they dared, in his behalf; and there were the rulers, priests, Pharisees, Scribes &c. who averred that he was an impostor. This day was a day of signal triumph to this latter party, while the former hung their heads and knew not what to say. Our Lord was thoroughly identified with his disciples and knew well what an awful shock their minds were experiencing. As hour after hour passed by without his delivering himself, it almost seemed to them as though God from heaven were testifying in favour of the priests and scribes. As they stood afar off gazing on the scene, surrounded by those who taunted them with their extraordinary folly in having placed credence in this Galilean, they might be said to be crucified with him. And they had come to Jerusalem with such magnificent expectations, so sure of victory at last over those who opposed their Master. Jesus saw all this, and his own pains were fearfully aggravated by the sight. But there was more than all this. There was the actual hiding of his Father's countenance. He was made a curse for us. God dealt with the sin of the world in him. Thus he was the Lamb of God that taketh away the sin of the world; no curse, no sacrifice. The 22nd Psalm, only the first words of which he could utter on the cross, shows what was passing in his mind. God looking down upon the scene of Calvary from an antiquity of 1000 years, recorded the feelings of the sufferer. "My God, My God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time but thou hearest not; and in the night season and am not silent." God gave no sign that he heard. "But thou art holy, O thou that inhabitest the praises of Israel." Whatever betide himself, he holds fast to the conviction that God is holy, and always acts in such a way as to secure the adoration of his people when they come to understand why he dealt so bitterly with them. "Our fathers trusted in thee, they trusted and thou didst deliver them. They trusted in thee and were not confounded." One after another the believers whose record is in the Old Testament, passed before him assuring him that God had alway heard their prayers. This only makes the fact of the seeming abandonment of Jesus and his cause by the Father to be so mysterious. "But I am a worm and no man." I am treated as less than man; as the vilest of creatures. During a certain period of the Passion darkness gathered around the soul of Christ, and the promises all seemed withdrawn from him.

"Father, forgive them, for they know not what they do. "Humanity laid all aside its disguises at the cross of Christ and appeared in its true character. In the presence of the brightest exhibition of the Godhead, human depravity revealed itself in its most odious colours.

"Lord, remember me when thou comest into thy kingdom." It was fitting that there should be at the cross itfelf, something to show the approaching sinner how he is to avail himself of the salvation here provided. As at a fountain there is a cup fastened by a chain. This man had only to ask and he obtained. It was a sublime act of faith; or rather let us say that the sublime serenity and superiority of Christ to all the abasing influences of the occasion, constrained this man to put his trust in him as the Christ. Jesus said unto him, Verily, thou shalt be with me this day in paradise. This is a remarkable saying and is intended to show the glorious sufficiency of the cross, not merely holding out the prospect of being with Christ in glory after the general resurrection, but demonstrating that to be absent from the body is to be present with the Lord.

WEEKLY REVIEW.

—Lying before us is a circular letter signed by the Rev. Father Barthet, Chandernagore, which we regard as a curiosity in its way, and which may perhaps be of use to some who are just now studying the question, 'Does the Church of Rome favour in any way the principle that the end justifies the means!" We print it entire:

Chandernagore Church Lottery.
Balance of Unsold Tickets.
Final Drawing.

The Lottery Committee, in order to secure an expeditious disposal of the balance tickets left unsold at the last darwing held on the 24th May 1881, propose to dispose them off in connection with the St. Leger Races, to be run on the 14th September 1881.

1. The Drawing will take place at 3 P. M. on the 12th September 1881; *no ticket will be issued after noon of that day.*

2. The price of tickets will be the same as before,—2 rupees.

3. The money realized after deducting 5 per cent for necessary expenses, will be as follows: $\frac{1}{3}$rd will be appropriated to the Church Building Fund, and the remaining $\frac{2}{3}$rds will be divided as below, viz.—

10 per cent amongst Starters other than first three horses.

1st horse to receive 4/7
2nd horse „ 2/7 } of the balance.
3rd horse „ 1/7

4. Notice by telegram will be sent to drawers of first ten horses in the list according to the latest telegrams.

5. The prizes will be paid as soon as authentic information will be received by the mail.

6. All Drafts, Cheques, Money Orders, Money by telegraph, etc, etc, should be made payable to the Rev. Fr. Barthet.

By order of the Committee,

Barthet.

Chandernagore: *8th June*, 1881.

From this we learn that the Church of Rome, which has such a holy horror of any thing like fellowship with other churches, does not hesitate to affiliate itself with the St. Leger Races in order to obtain money to build a church. No thoughtful person can deny that there is a fearful amount of demoralization in connection with horse-races, and many a man has entered there upon the road to ruin. No thoughtful person will deny that the influence of lotteries has been found to be similarly demoralizing, insomuch that many governments have felt it due to their subjects that they should be saved from this temptation. The Revd. father who signs this circular (the object of which is to induce as many as possible to take tickets in this lottery,) knows as well as any body

that the Government of India have forbidden such transactions as are set forth in his circular, and that he is soliciting people all over India to do what is forbidden by the laws under which they live. These circulars are sent to every body whose name and address the directories will enable the Lottery Committee of Chandernagore or Calcutta to get hold of. The Umballa Sweep has been put down; but here we have the Chandernagore Sweep, more comprehensive and pernicious in its scope, since it seeks to persuade religious people that it is not a wrong thing to take part in this little lottery, and since the tickets are put at the low figure of two rupees each to induce as many as possible to enter into this forbidden excitement, the proceeds of which are to be divided between a Church Building Fund and the successful ticket-holders, the lion share accruing to the latter. Perhaps they who have got up this successor to the Umballa affair, reason in some such way as this: "Faith is a good thing, and it is well to afford men the opportunity of exercising it: in such a lottery there is such an opportunity; for people living in the three presidencies are invited to send their money to persons at Chandernagore quite unknown to them, and to believe that every thing connected with the drawing is as it should be." It is a little remarkable that this scheme should be broached just at the moment when such a discussion is going forward in Bombay with regard to the teaching of the Jesuits. One of those from whom we have received copies of this Circular, expresses the opinion that Government have a right to interfere, even though Chandernagore be a foreign possession, by refusing to allow their Postal or Telegraph departments to be at the service of this Lottery Committee. Some of these circulars have been posted at Calcutta, not at Chandernagore, though dated from the latter place. We hope that some one will bring this matter to the notice of Government. It is very humiliating that the name of Christianity should suffer reproach in the eyes of the Natives. Gambling is stricly forbidden in their sacred books.

—With reference to the letter of "Ex-Ritualist" we remark: The Gospel was preached by the apostles to persons of an age to exercise faith. Consenting to obey Christ they confessed their faith in him openly by baptism, and were then, as a rule, sealed of God, anointed with the Holy Ghost. The case of Simon Magus is however sufficient of itself to show that baptism, even when administered by those whom God has appointed, did not necessarily involve regeneration. Again, the case of Cornelius and his friends shows plainly that regeneration could precede baptism. As regards infants, we know that as circumcision among the Jews by no means involved circumcision of the heart, so baptism does by no means involve a cleansing of the heart of the subject. We are far from denying that some have washed away their sins in baptism, the Spirit of God having been given to them in connection with that public declaration of their faith. Our position is that it is a fearful mistake for a minister to teach those who have been baptized in infancy, or as adults even, that that alone proves them to have been regenerated. The texts we quoted in the articles contained in our issues of July 9 and 16 prove irrefragably that regeneration is always attended by attesting fruit.

—Some years ago the Rev. Joseph Cook of Boston, America, commenced a course of Monday Lectures on the questions and doubts propounded by modern thought relatively to religion. They immediately attracted the attention of cultivated persons. Year by year, course followed course, until a very wide range of subjects had been covered. The lectures were printed and had an extraordinary circulation not only in America but in England also. Mr. Cook has devoted years of his life to the study of the difficulties in religion propounded by modern science or skepticism, and never hesitates to state them in their appropriate force, conscious that the truth has nothing to fear from any honest discussion. From studies of this kind, many come forth with their minds seriously damaged because of their inadequate acquaintance with the truth of revelation. But Mr. Cook's experience has been of a different character, and his works are well fitted to do good, and have been we believe, exceedingly helpful to many. If appears to us that no one who is seeking to make his way through the sea of modern literature, can well afford to remain without acquaintanceship with these lectures. Our readers have already been informed that Mr. Cook proposes to visit India the coming cold season. Letters have lately been received from him in Bombay announcing his purpose to come here about the beginning of December next, and spend about two months in India. He comes among us as the servant of the Lord, seeking nothing from men but the opportunity of addressing them on the great interests of Life and the Soul. If we mistake not many of our educated friends among the Natives will unite with the Europeans here in giving him a cordial greeting.

—All those who look upon wealth as the true philosopher's stone, or as Aladdin's magic lamp commanding the ministry of all that is necessary to man's happiness, will do well to take note of the illustration just now afforded in Bombay of the insufficiency of worldly wealth to secure even domestic peace. One of the sons of Sir Mungaldas Nathoobhoy, has been asking permission of the Court to bring a suit as a pauper, against his father, for a portion of the ancestral property. The father is one of the leading men in Bombay and has great wealth, partly inherited but largely accumulated by his own efforts. Yet the spectacle exhibited by the statements made in court, is that of a family divided against itself. A daughter and her husband, as well as this son, are alienated from him. What real good can wealth supply to compensate for the alienation of the hearts of one's own children and the necessity of defending oneself in open court against charges brought by them.

—M DeCauville, the inventor of a narrow guage railway having some special features, has sent out to Bombay a quarter of a mile of rails which have been laid down near the Colaba causeway for public inspection. The rails and sleepers are all in one piece, and all that is necessary before placing the line in position is that the ground be made approximately level. It can be laid down for about £30 a mile. The carriages may be drawn by cattle or driven by coolies. It is believed that this kind of rail will be found very useful in India, by way of opening up communication with the larger lines of railway, and in other ways.

—The men who were on guard at the Lahore Fort and who succeeseded in abstracting a large part of the treasure committed to their care, have been condemned to various periods of well-deserved punishment. It strikes us, however, that somebody must be responsible for the unprotected state in which the treasure was left. There was actually a hole in the wall of the room through which they could thrust their bayonets and open the bags of money and draw the coin to themselves. We consider it very culpable to place temptation thus in men's way. If the doors had been thrown open and the men told that the money was committed to their honour, they would in all probability have been true to the trust.

—There is no foundation for the report that the annual Duseyra meeting at Lucknow will be disontinued this year. It will begin Sept 29th, and continue till Oct. 3rd.

—As the Greek dramatists used to bring in a God whenever the exigencies of the plot left them no other resource, so Father Daling has to stand aside that Bishop Meurin may take up the cudgels against "Nemesis," and overwhelm him with the weight of his episcopal dignity. Bishop Meurin's reply in last Saturday's *Times of India* is largely taken up with denunciation of "Nemesis" for writing over a *nom de plume*, instead of giving his own name. We do not see that it makes any difference in this case whether we know who "Nemesis" is or not. It is most important to have the name of a person where the subject of discussion turns on the value of his opinion; but when the merits of the case all centre in the [illegible] furnished by him from accessable sources it is not important to have his name. Bishop Meurin passes by eight of the quotations given by "Nemesis," and makes the whole strength of the charge to consist in the 9th from Gury, viz. "*Ubi licitus est finis, etiam licita sunt media per se indifferentia.*" "When the end is lawful, means that are in themselves indifferent are lawful." Bishop Meurin says:

> The theologians, cited by "Nemesis" in your issue of to-day, speak of *indifferent* actions used as means for a good end, and teach that such means are sanctified by the good end for which they are used. Not one of them teaches that *bad means* become just by being used for a good end. In a previous chapter they exclude beforehand all bad actions; and some, when treating on this question, explicitly repeat that they talk only of indifferent means, for instance, Gury, cited by "Nemesis" himself: "where the end is lawful, the means to it, if indifferent in themselves, are likewise lawful."

But why did not the Bishop quote and explain such a text as that from Escobar: "*Non peccat, qui ob bonum finem, in actibus ex natura sua malis delectatus.*" "He does not sin who for the sake of a good end is drawn into acts that are in their own nature evil."

—Many have wondered, as they read the book of Esther, how such a crusade against the Jews as is there mentioned could have been carried out, but it is almost parallelled by the anti-Jewish movement in Russia during this present year. If an invading army had passed through the regions chiefly settled by the Jews in Western Russia, they could not have committed greater atrocities. If a Cromwell were at the head of affairs in England, we do not think he would *let* such things be done without a protest of some kind or other.

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—A FRIEND has favoured us with the following extract from a home letter referring to the Southampton Conference, dated 22nd July 1281.

"I have just returned from a Conference for the deepening of Spiritual Life, held at Southampton. There were some remarkable things about it. The man who invited it and presided in its meetings day by day is a peer of the House of Lords—the heir of Lord Palmerston the greatest before Mr. Gladstone of the Liberal Premiers of England—Lord Mount Temple. It was held in the Deanery Grounds of Canon Wilberforce, son of the celebrated Bishop Wilberforce and grandson of the more celebrated William Wilberforce whose very name calls up the history of the noblest deeds of old England as connected with him as one prime mover in both the abolition of the English slave trade and of slavery in the British West Indies.—And the one who above all others stirred the hearts of the assembly to the depths was Amanda Smith. Once an American slave now the Lord's free woman. A woman! Yes thank God for that. Once a slave! Yes thank God that it is from that degradation He has lifted her up and so used her as to make her a grand help in breaking the chains of custom by which the power of woman is so fettered. An African! Yes, no blanching in her blood—and so a full blooded prophecy that Africans can and shall by the grace of God and the power of Christ be brought up to the high plain of human privilege through the Gospel of our blessed Lord.

The last testimony I heard was that of a [illegible]g clergyman of the Church of England. [illegible]O it was so clear, so sweet, so definite, so [illegible]e and so home-coming and helpful! [illegible]en years he had known something of the [illegible] life—but was not satisfied. At last his [illegible]g became all absorbing and all impelling. [illegible]ent down to the lowest source for help. He was led to make a clean sweep—give all over anew to Christ and then to trust for what he knew only by name, not at all by experience—the baptism of the Holy Ghost—be it what God meant it to be, not what he had imagined it to be. And there he rested and clung. It was not long before a surprise began dawning upon his heart and mind; a new peace, a new joy, a new love flowed in. And he was not long in percewing that it was not his own love but God's love—not his own peace but God's peace—not his own joy—but God's joy, and his joy was full.

—WE wish some of our correspondents would bear in mind that the exigencies of a printing-press, especially in India, make it necessary that "copy" should be easily legible, and that the amount of time and labor which they save in writing hurriedly, is trebly lost in getting it printed.

—WE understand that the Rev. Mr. Bovard has been transferred from Jubbulpore to Mussoorie.

NOTICES OF BOOKS AND REPORTS.

"HINTS on Mental Discipline. Part I. Intellectual Discipline." By the Rev. J. Murray Michell, LL. D. (Bombay Tract and Book Soc.) This work is arranged under the following headings: Observation; Attention; Memory; Judgment; Imagination; Parting advice. This work has been prepared for the students of India by one who has had excellent opportunities of becoming acquainted with the student world of India, and who understands how to put things before them in a way to produce suitable impressions. He says:

I fear that Indian students, as a rule, are deficient in the habit of observing. They are early accustomed to study; and there is a disposition on their part to think that all needful knowledge is contained in books. Accordingly, they read, they recite, they remember; but they do not often collect fresh knowledge for themselves. They use their memories perhaps too much; their eyes certainly too little. The faculty of observation requires cultivation. It is greatly improved by exercise. We ought to note whatever is passing around us. We should observe nature; and we should observe man.

Under the head of attention, Dr. M. says:

We must deal with the mind as we do with a restive horse that would fain gallop off in a wrong direction. Rein him up; force him back; compel him to obey you;—otherwise, he may take the bit in his teeth, carry you off captive, and land you in a ditch. The most spirited horses, till they are fairly broken in, are the most difficult to manage; so the most active minds are those that most require the rein. But let no man be discouraged, if at first he finds his mind somewhat rebellious, and unwilling to be controlled. Gradually the power increases; and by steady perseverance any man can acquire, ere long, the important power of steady, close, concentrated attention.

A good many besides the Indian student would like to have this power of attention. Perhaps it is not by direct attempts at coercion that we can get the mind interested in a particular study; there must be some management, as in the case of the restive horse. Under the head of Memory, the following passage occurs:

It was said by a distinguished stateman—Lord Brougham, if I mistake not,—that a well-informed man should know something of every thing, and every thing of something. We may accept, though with some hesitation, the first part of the statement; but the second part will readily be assented to—*everything about something.* Or put the matter in another form. While we ought to possess a considerable stock of general information, there should be one grand central subject which we strive to master as completely as our capacities and opportunities allow.

Under the head of judgment and imagination a good many noticeable things are said which we recommend our readers to read for themselves. The principal embarrassment of the author must have been in the difficulty of saying all he would like to say on these very suggestive topics, in so brief a space.

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SATURDAY, AUGUST 27, 1881.

JESUS IS COMING.

A book entitled "Jesus is Coming," by W. E. B., has been extensively circulated. So far as it aims to direct the attention of Christians to the fact that the Lord Jesus is to come again in power and great glory, and to lead them to prepare at once for that sublime event, we heartily sympathize with it. For we have all along maintained that the event spoken of in the Gospels and epistles at the coming of the Son of Man, is one that may be looked for in our day, though with regard to the manner, the incidents and the consequences of that event we differ from many of those who have written on the subject. At the same time we have always felt that it ill becomes any one to dogmatize on the subject, and that there is reason to believe that when the event does take place every body will to some extent be taken by surprise. At the very outset of this book entitled "Jesus is coming," we find the following reasoning to which we feel compelled to take exception.

Do you condemn the Jews for rejecting Christ, when He came in such literal fulfillment of prophecy, and yet reject the same literalness about his second coming? This is not consistent, and while we believe Luke 1, 31, to be literally true, let us believe likewise in regard to verses 32 and 33.

"31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father, David.

"33. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

The inconsistency of accepting literally verse 31, and spiritualizing 32 and 33, is clearly illustrated by the following account of a conversation between a Christian minister and a Jew:

"Taking a New Testament and opening it at Luke 1, 32, the Jew asked: 'Do you believe that what is here written shall be literally accomplished,—The Lord God shall give unto Him the throne of His father, David; and He shall reign over the house of Jacob forever?' 'I do not,' answered the clergyman, 'but rather take it to be figurative language, descriptive of Christ's spiritual reign over the Church.'

'Then,' replied the Jew, 'neither do I believe literally the words preceding, which say that this Son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of the prophecy,' 'But why,' continued the Jew, 'do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?' 'I believe it,' replied the clergyman, 'because it is a fact.' 'Ah!' exclaimed the Jew, with an inexpressible air of scorn and triumph, 'YOU believe Scripture because it is a FACT; I believe it because it is the WORD OF GOD.'"

Now let us look at verses 32 & 33 of Luke 1, quoted above: Jesus, the Son of God is great in a very different sense from that in which the kings of the earth, the kings even of ancient Israel, were great. He is great as a Saviour, and as the author and Finisher of faith, and as the source of everlasting righteousness. How could the literal throne of David possibly bring any accession to the greatness of Christ? Let us look back to the reign of David. What do we find? We find that David was the temporal head of God's chosen people. As such he was the head of a nation whose distinction was specially in this that it alone enjoyed the light of revelation. It was separated from other nations by a wall of ceremonialism, a wall of partition, islanding them from the idolatrous nations all around. Their national existence as a people separated by God, was indissolubly associated with the fact that a revelation was exclusively given to them. Imagine David reigning over the Jews without any heathen neighbours, all the other nations far and near having just as much of the truth and grace of God as the Jews, and immediately we have something as different from the kingdom actually ruled by David as any thing could be. To reconstitute the Jews in their ancient glory would be to consign all the rest of the world to darkness. Judaism means separation and a limited revelation. Before the birth of Christ it was very fitting that the greatness of the coming Messiah should be set forth by a reference to the glory of the

reign of David. After the day of Pentecost the eyes of the disciples of Christ were enlightened greatly with regard to the true nature of Messiah's kingdom, though some of them still for a time continued in bondage to the old ideas, as we may learn from the epistle to the Hebrews. Christ said to the apostles before his arrest, "If ye loved me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." To understand this we must bear in mind that in the nature of things an incarnation must be to some extent a hiding of the deity. While there is a marvellous revelation of the moral attributes, yet the incarnate One is subject to the limitations of time and space; could only be at one place at one time, and could only be looked upon by one company at a given time. As regards the great outside world the Lord God was buried in Christ so to speak, while the latter was on the earth in his flesh. By ascending to the throne of God, he was enabled to come actually and gloriously nearer to his disciples, and best of all he was with them all and with them always. And it is matter of great joy to Christ's disciples now that their Lord and Saviour is at the right hand of the Majesty of God; their conceptions of Christ mingle with their conceptions of the Father and they apprehend Him as with them and with them always. And we may be sure that the advent of the Lord of glory which we are taught to look for, will not be to the old inferior condition of isolation. Christ is at the right hand of God till his enemies be made his footstool, and we thence infer that the coming of the Son of God and the manifestation of the sons of God will not be in any way that shall limit his omnipresence and universal sovereignty.

We believe that the providence of God has to do with all those inventions and material improvements whereby the nations of the earth are being so surprisingly brought together, so that we seem to be close to the time when all nations shall be placed in juxtaposition, and nothing of any moment can occur in one place that shall not be immediately known in all other places. All this we believe to be with reference to a great moment yet to come, when God shall flash irresistibly upon all the world the conviction that the Sufferer of Calvary is invested with all power in heaven and in earth; and that this event will not come to pass without the exercise of faith; that it will be the manifestation of the sons of God, the consummation desired by our Lord in John xvii., the victory indicated in Daniel, vii. 27, the great and terrible day of the Lord, spoken of in Joel.

We know how impossible it was for the disciples of our Lord, even up to the moment when Christ was to ascend to heaven, to form a conception of any other fulfilment of the prophecies than such as would connect them with a material kingdom. If they could not form a conception of the kingdom which Christ came to establish, of a holy church gathered out of all nations, the fulness of him who filleth all in all, how much more difficult would it have been for the Jews who lived in the days of the prophets to understand the nature of the Messiah's kingdom. Imagine that those prophecies had been couched in New Testament language, had brought plainly before the Jews a condition of things in which the blessings of redemption were communicated to the Gentiles and Jews without distinction, in which there were no longer any sacrifices, nor any Aaronic priesthood, any temple, any laws regarding clean and unclean animals, the whole levitical law done away and the free and everlasting grace of God offered to all sinners throughout the world; imagine these things in the place of the chapters at the close of Ezekiel, describing the future temple; imagine this: we see at once that they could not possibly have received such representations. Even if we suppose that they had believed that God was going to introduce such a dispenstation, the only effect would have been that they would have despised the laws and the dispensation under which they were. It was necessary that the prophecies of future good should be couched in the language with which they were familiar, in terms such as have been actually employed. Now in the New Testament we have this language abundantly quoted and interpreted as embosoming the prefiguration of the good things of this present dispensation. The Apostles draw our attention to the fact that the Jew who does not believe on the Messiah, the Anointed of God, thereby cuts himself off from the number of the people of God, and from the promises made to them. Paul shows that all believers are the children of Abraham. And taking some of the prophecies that are clothed in most distinctively Jewish language, he shows that they have their application to the believers of this dispensation. See 2 Cor. vi. 14-18. vii. 1; Hebrews viii.

WHO SHALL DELIVER ME?

In the New Revision of the N. T. the 24th verse of Romans vii, is thus rendered: "O wretched man that I am! Who shall deliver me out of the body of this death?" The only change here is in the rendering of the preposition *ek*; the Authorized version has "from; the new, "out of." In a recent number of the *Christian* there is a long article on this change which is regarded as doctrinally important and valuable. It says there are three current explanations of the deliverance here spoken of, viz. 1. that which identifies it with justification; 2. that which identifies it with sanctification; and 3, that which regards it as the redemption of the body which we expect at the Lord's coming. The rendering of the New Revision is thought by the writer of that article to be more in accordance with this last explanation, and this explanation is considered by him and by others whom he quotes, to be the true one. According to this, the experience described in the latter part of the 7th chapter, is the life-long experience of the Christian. In other words, the Christian throughout his life in the body, is tormented and harrowed almost to agony through the necessity of remaining in a condition which he abhors, and is perpetually tantalized with the sight of a deliverance from which he is excluded. Consolation, peace, joy, victory, all these take their flight and are dimly seen in the far distance hovering over the believer's tomb. While he lives the Christian is condemned to do the thing which he hates, and to be incapable of doing the thing that he approves. He is *led captive* all his life by the law of sin which is in his members! The Rev. H. G. G. Moule, in a Commentary on the Romans lately published, says of Rom. vii. 14-25.

"The language of the present passage is indeed strong, but it is the strength of profound spiritual insight. The man who here 'does what he hates' is one who has so felt the absolute sanctity of God, and of his law, as to see sin in the *slightest* deviations of will and affection from its standard. Such penitence, for such sin, is not only possible in a life of Christian rectitude, but may be said to be a natural element in it."

We feel compelled to say that it gives us extreme pain that good men should send forth into the world at this day such statements regarding the inadequacy of the present salvation that Christ bestows upon the believer. A life of captivity to the law of sin, a life of perpetual defeat, a life that is compared to the punishment of being chained to a corpse, this is a life of Christian rectitude, the life of profound spiritual insight! But why not let the apostle answer his own question? we have only to go on two verses and we find the answer, as explicit as words can make it. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here we find the wretched captive of the law of sin, dominated by the body of death, emancipated, freed, delivered. The prison doors have been opened and the wretched captive has escaped, and he tells us how it came to pass. The law of God was defeated and thwarted by the law in his members. The law of God is indeed holy and just and good; it exhibits the will of God, and convinces us that there can be nothing better than a life conformed to it; but that is all it can do. It cannot disseat sin or destroy its dominion. But the Apostle goes on exultingly to say, What the law could not do, completely failed to do, as we have just seen, in the picture given, could not do because it was weak through the flesh, because it had to encounter a stronger law, the law of sin in my members, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law, demanded by the law, but which the law itself had no power to impart, might be fulfilled in us who walk not after the flesh but after the Spirit, relying not upon our own efforts, resolutions &c., but upon the divine power brought to us by the Spirit. In Romans. vii. not a word of the Spirit; the conflict is between the law and the individual. But the transition to life and power and victory is at the advent of the Spirit, reached when the individual comes to the point of self-despair, and casts himself on Christ, not merely for the forgiveness of sin, but for the power of the Spirit to give him victory over temptation. The thing which has made it so difficult for Christians to understand this 7th of Romans, is that they take the word "law" in some technical sense, as applicable specially to the ancient Jew, and do not consider that every man who is seeking to be conformed to the will of God by simple reference to the authority of God, is necessarily in the same hopeless condition. We are saved by grace. We are saved from each particular sin by grace; there is no salvation from sin except by grace, i. e. by receiving instead of giving, receiving the freely and lovingly imparted aid of the Spirit. Our own opinion is that the individual described in the 7th of Romans is one that is seeking sanctification. In the 5th ch. Paul gets through with the doctrine of justification by faith, in the 6th he treats of sanctification, showing that the

Gospel does not merely bestow the pardon of past sin, but supplies the power to keep from sin. He then, (as we understand it,) in the 7th goes on to consider the case of those who having been reconciled to God through the blood of his Son, suppose that inasmuch as they have a new heart they must have the ability to do all that God would have them to do. This mistake is made by thousands of Christians at the present day, and it is of the very highest importance that they should be brought to see that what they cannot do, out of regard simply to the authority of God, they can do through grace bringing to them the mighty aid of the Spirit. In the presence of temptation they no longer quail, realizing that he who is with them is stronger than all that can be arrayed against them.

We do not find any fault with the rendering of Rom. vii. 24, in the New Revision. It is properly rendered "out of." But the believer who knows the full salvation is really delivered out of the body of death and sin. If any man be in Christ, a new creation; behold, all things are become new. This idea that we are delivered out of the body of sin runs all through the 6th of Romans. Our old man is crucified with him, that the body of sin might be destroysd. Christians present their bodies a living sacrifice, holy and acceptable to God.

REMINISCENCES. CXXXVI.

DIARY; New York, 1847.

May 12th. David's hardest battle (preliminary to his encounter with Goliath) was with his brethren and Saul and the soldiers of Saul's army; his courage received its most violent shocks from them. There is much instruction in this. David was conqueror from the moment he had forced his way through the army of temptations, with his trust in God unshaken. I need to feel that God will not work mightily save through the mighty working of my soul; that my enemies will treat me as chaff, unless I treat them as gigantic; that there will be lions in my path, if it be the path to heaven; that unless my days are filled with stern and well-directed energy, I am not benefiting the world; that whatever is less than this is destruction to souls. I have waited long enough to see my soul strengthened in inaction; I must act, in reckless disregard of all the weakness of my moral nature.

18th. To become holy and useful, I simply need to be taught of the Spirit the truth relating to myself. Let me know my state by nature, the true character of sin, the greatness of my ill-desert, the hell which belongs to me by desert, and the greatness of my deliverance, to know this indeed, to be brought under the full influence of it, and my Christain course will be all it should be. I will have an energy of mind, a glow of affections, a power of eloquence that will make my ministry successful. And how am I to reach this? Simply by receiving the instructions contained in the sufferings of Christ. These will teach me about the hidden depravity of my soul, will take away every vestige of self-complacency, will place me beyond the injurious operations of human praise; will open my eyes to the lake of fire where I properly belong; will make me entertain a higher opinion of the least possible favor bestowed by God, than I now do of all he has wrought for me; will take away from me all fear of men, all undue sensibility of their censure; in fact there is nothing they will not do for me. I need but to know who the Sufferer is, what his sufferings, and to view them all as having relation to my deliverance, and these amazing and glorious results will follow. The experience of Paul seems to be altogether confirmatory of this. 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by which I am crucified unto the world. I am crucified with Christ.' He counted 'all things but loss that he might know him and be made conformable unto his death. The cross is the wisdom of God and the power of God. If we die with him, we shall also live with him. Just so far as we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. I live by the faith of the Son of God, who loved me and gave himself for me.' This was the process of crucifixion,—he saw the divinity of the Sufferer, the greatness of the sufferings, the relation of those sufferings to himself.

23rd. Sabbath. The first time, I believe, I had an approach towards enjoyment in preaching. Some faith was given me to enjoy the Saviour's presence and aid. I begin to get a little victory, a tiny victory over my difficulties of heart and constitution. God be praised. It is singular; I have been exceedingly wretched this last week, and ready to despair of ever been fitted for Christ's work. Last night, the Saviour awoke me and blessed me exceedingly, and I trust I am to go up higher.

God lets his children fall into sin just so far as they fail to watch against sin. Our watchfulness is God's method of saving us. But in order to watchfulness there must be a sense of danger. It is strange that after 10,000 experiences the Christian should be without a keen and constant sense of danger. How watchful am I? by this I may always know, how safe I am.

Evening. This has been to myself a happy day. Preached in our own church this afternoon, and was more sustained than I have yet been. Indeed, I had part of the time an exquisite perception of the Saviour's presence. Preached on faith, the great necessity of an increase of it; and from remarks made this evening at the prayer-meeting, judge that an impression was left. Was much affected to-night, by the interest they seemed to take in me, exhibited in remarks and prayers.

28th. What I have said about watchfulness is of great importance. The enemy goeth about like a roaring lion, seeking whom he may devour. God does not manifest his love by putting that lion out of the way; but by warning us against him, and arousing to watchfulness. Unwatchfulness is sin; and not merely a state favorable to sin. No command is more emphatic than that to watch. 'What I say unto you' I say unto all, Watch.' Every man under this dispensation is a watchman. We cannot commit this duty to others. Every one must be on his watch-tower, on the look out for the enemy. He must perceive the first beginning of a cloud of dust upon the horizon. The parables of Luke xii. and Mark xiii. refer to watchfulness against the enemy. When the Lord cometh he must find us perfectly awake to the interests of his house, on the alert for robbers; blessed are we if he find us so watching. Let him that thinketh he standeth take heed lest he fall. If he take not heed he must fall; and he will not take heed without a sense of danger. 'Watch thou in all things.' This is the only way to watch. The enemy must be expected every where. I cannot understand how I have been preserved as I have been; I have been living in such listlessness. I want to feel on rising in the morning, like a soldier on the plains of Marengo and Austerlitz; it is to be a day of battle. There is no need of faint heartedness; a cheerful courage is the best; but the armour, the whole armour of God must be put on.

How much depends upon a sound conscience. To be useful it is indispensable that I should have the decided, strong testimony of my heart that I meet and fulfil all my duties, that I am acquainted with them, above all, that I am doing my best to become acquainted with them. This testimony may be given, with many different degrees of strength and positiveness. The very highest is what I need. Then God will do exceeding abundantly above all I ask or think.

29th. I should like to be as grateful for the reproduction of truth in my mind, as for the original gift. It can only be properly called mine so long as my mind is under the full influence of it. The Holy Ghost does not always manifest himself in us by giving us new truth; but by bringing us under the power of truth.

It will be good if I can improve the indifference of men to the glorious things of the Gospel, while engaged in preaching. If they hear of Jesus Christ without emotion, let me preach with the more emotion. Let Jesus find in me that sympathy which one fails to find in others. Let my love be kindled by the vile selfishness of others. There is a tendency to catch the diseease of unconcern. When the hearer is unaffected the minister is tempted to be so. This is the great assault of Satan; and here should be the minister's great victory. It is easy to love Christ when all around you are full of fervent love towards him. But that love is best which glows in the midst of general apathy and inattention.

This has been a week of heavenly refreshing to my soul, and I have had delightful views of the glory of Christ in the gospels, of his presence with me, of his *present* all-sufficiency. A few of the brethren meet in my room every other evening, to converse with the Saviour. He has blessed us and will.

MISSIONARY HELPS. VII.

UNDERSTANDING DIVINE PROVIDENCE.

From the day Adam and Eve were barred from Edne the flaming sword has kept the return way for man, and the Holy Ghost has been trying to get men back, while God himself has by every manner of providential visitation been endeavoring to get men to desist from a life of sin. God has endowed every man with moral sense. The greatest Brahminical hypocrite in India stands condemned as a sinner at the bar of his own judgment. The pilgrimages of India are efforts made under the lash of conscience to get rid of the consequences of sin. Why does the Hindoo worship at all but that he feels himself a sinner by reason of the moral sense with which God has endowed him, operated on by the Holy Ghost? One office of the Holy Ghost is to "convince of sin." Every native you meet, is thus far under the dispensation of the Holy Ghost, and was so before you came. In this light the missionary is only a co-worker with God. And suitably to this dispensation of the Holy Ghost, God is suiting all his providences, both general and particular, for man's redemption. A few years back a Bishop was roundly scolded by men whose sympathies were nearer the heathen than God, for declaring just what God affirms in the good Book.*

Dent. xxviii. was no less applicable to other nations than Israel. God has been working by that chapter since the days of Noah, and will till this world is redeemed. There is not less manifestly, a particular providence following every individual man. These providences are not vindictive nor wholly punitive, but, are voices of mercy to the man, or men in general. The voice of the prophets proclaimed before hand these providences on men and nations, and yet many question God in our day history after this manner. Let not the servant of the King tamper with his Master's administrations, but rather put himself in perfect adjustment thereto. God has thousands of hearts crushed beneath this world's burdens waiting for the King's joyful messenger to dispel their gloom. The Lord is pursuing men with the Holy Ghost till they are almost ready to cry for the hills to fall on them, because they do not see a way of being saved. See this, brother missionary, and tell them of Jesus.

Providence aims to convict and discipline men. But unto men hath he committed the

* Does not John xvi. 7, 8, with xiv. 17, teach that it is the Holy Ghost given to believers that convinces the world of sin, as illustrated on the Day of Pentecost? *Ed. B. G.*

proclamation of the Gospel. The very air breathes the presence of a merciful divine providence over Hindoos and Mahometans, whose end is their salvation. Discerning and clearly recognizing Divine providence the Missionary does not get discouraged because he sees himself only as a co-worker with Almighty God. Fully adjusting himself to and working with or in harmony with Him, the responsibility of seeing that the proposed ends are accomplished does not lie with the lesser co-worker.

"He will be exalted among the heathen." Yea "He reigneth over the heathen."

*

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—The Bombay correspondent of the "Indian Churchman" in his notice of your recent articles upon Baptismal Regeneration accuses you of "propagating"—"a caricature of the doctrines of the Church," and calls the theses you refute "the second hand doctrine pretended to be brought from the mouths of teachers." Allow me therefore for one to assure you that I have myself heard these same doctrines preached by a Church of England chaplain lately, and quite as baldly, though may be not so concisely, as in the statements you have so justly censured.

In further proof that similar doctrines are propagated by Indian Chaplains I send you a pamphlet which not long since came into my hands, given by a chaplain to a member of C. of E., and entitled "What is true conversion?" You will see how strong a family likeness it bears to the theses in question, and though doubtless containing some true words, yet the whole argument is so amazingly contrary to God's Word (e. g. when it is denied that conversion is of "supreme importance," which compare with Matt. 18. 3. "*Except* ye be converted—— ye shall *not* enter into the kingdom of heaven") that one can but echo with emphasis the words of the "Indian Churchman" Correspondent, "caricature of the doctrines of the (true) Church." And yet this pamphlet is but one of a series of similar teachings put forth by the ritualistic clergy, and amongst others disseminated by Indian Chaplains, so that it is strange the I. C., correspondent should care to quarrel with what is certainly no worse than the professed publications of the party to which he evidently belongs.

As he comments on your omission to quote any of the texts generally considered to refer to water Baptism, I will confess that in my humble opinion you would have clinched your argument more firmly by giving some consideration to these, than by passing them by entirely. It seems to be so often ignored that in the accounts we have of Baptism in New Testament, it always followed professed repentance and belief (i.e. when genuine, conversion or regeneration), and therefore as a matter of fact was usually almost simultaneous with, though non-essential to, the new birth; whereas the contrary, viz. infant baptism, is prevalent now-a-days.

And yet in spite of all you could urge, you would have a hard task indeed to convince opponents who, whatever they may say, do cling to mis-called Apostolic tradition, designated the voice of the Church, as their interpreter of Scripture, however contrary to its plain sense. Early teachings and prejudices are not easily relinquished, as I can myself testify, having from childhood, and for many years after, followed the misleading light of ecclesastical traditions, instead of honestly testing it by the word of God, and interpreting Scripture by Scripture for the things necessary to salvation, which is, too, in accordance with Article of Religion VI of the Church of England. In one sense it is of course beyond the ability of the highest intellects to fathom the full meaning of the Bible, in another and that the most important to the humble practical Christian, it is "a highway," "the way of holiness" wherein "the wayfaring men though fools shall not err." But this latter I need hardly add is denied by sacerdotalists, who put human authority in the place of that legitimate and valuable exposition which yet leaves the hearers liberty to act like the Bereans of old, and search the Scriptures whether these things are so.

Yours faithfully,
An Ex-Ritualist.

Dear Guardian,

With reference to the principles of Mission support noticed in your last issue, The *Harvest Field* should refresh its memory concerning the history of the Methodist Church in America, and it would see that the success of the Church there has depended on just the kind of support we have here in India. If missionaries had waited until the church was able and willing to pay them a salary before carrying the gospel into the wilds of the United States and Canada, its spread would have been quite different from what it has been. It is true many of them shortened their lives by braving the climate, swimming rivers, sleeping out at nights and living on short rations. Still they are at it on the great plains and in the Rocky Mountain Regions wherever a handful of men can be gathered together. The heroic age is not yet past. After all the church is doing, there is yet room for self sacrificing pioneers both in America and India, and perhaps in other countries.

Work among the Natives of course is a most important consideration. There are a few men who have the means to support themselves while they devote the whole of their time to mission work, and a few who have such employment as gives them a support and also considerable time for the work of the Lord on the Pauline plan. But a great many have neither and yet are called to this work by the Lord of the harvest. There are those however who have the means and desire to support others in this work in a regular, orderly way such as the Lord approves. And this seems to be about the plan of the Faith works referred to in The *Harvest Field*. The Ellichpur Mission has been under the patronage of a wealthy and liberal layman from the beginning, being supplemented by what others in different countries were willing to give. Two of the members of the Telugu Orphanage Association have good Government appointments and are pledged "to share mutually the poverty or riches of the Lord." They together meet more than half of the expenses of the orphanage, and one station supplies a good part of the remainder, so there is left a margin for others to supply and thus share in the good work. My impression is, there should be other such associations formed by those who have the means but not the time, and thus set more of our men free for native work. There will still be ample room for the exercise of faith.

Yours &c.,
W. E. Robbins.

Dear Sir.—Will you kindly allow me to write a few lines in token of respect and affection for the late Rev. Vishnoo Bhasker Karmarkar pastor of the American Mission Church Bombay. Mr. Vishnoopunt was one of my most intimate friends. What led me to contract his friendship, was that I used to attend the meetings held by him in the American Mission Hall for the purpose of discussing religious subjects with the Educated Hindus. As I found by experience that he had an extensive knowledge of the various mythological books, I requested him to prove the falsehood of Hinduism. In the next meeting therefore, he expressed his thoughts on "Idolatry" and convinced the whole of the audience including myself, that it not only arrogates to itself the reverence &c, due to God but displaces Him. After a series of lectures delivered by him I was compelled to acknowledge that Hinduism was false. I should therefore not hesitate to say that my unbelief in Hinduism commenced from this period viz May 22. 1879. It is from this date that I began to think of Christianity, and was convinced of its solemn truths, no doubt by the valuable assistance of Mr. Karmarkar. Mr. Karmarkar performed many Kirtans in the American Mission Church, Bombay. The skill with which he conducted them, drew a host of educated Hindus to the church Hall; and excited their surprise. He was of a kind and tender heart which endeared him to men of all castes and creeds. He numbered amongst his friends, the Honorable Gopalrow Hurry Deshmook, the late Bhaskar Damodhur Palunde, and many other eminent Hindus in Bombay. To find therefore, another Vishnoopunt, is perhaps next to impossible. —That the American Mission to which he belonged, has lost by his death one of the best native pastors, is apparently proved by the few English remarks from the able pen of the Editor of the Dnyanodaya. May God give his children, the same zeal and earnestness with which he preached the Gospel, is the sincere prayer of

Yours &c.
M.

NOTICES.

Baptist Church. (Bellasis Road, Byculla.) It is expected that the Rev. W. R. James, Baptist Missionary, from Calcutta, will supply the pulpit for a few weeks—beginning from to-morrow the 27th instant. Hour of Service *Morning* 11 *o'clock*. *Evening* 6 *o'clock*.

Appointments for to-morrow: Grant Road 8½ A.M., and 6 P.M., S. P. Jacobs.——Dean Lane 11 A. M., G. Bowen; 6 P. M., O. Shreves.——Mazagon 11 A. M., O. Shreves; 6 P. M., S. Smith. A cordial welcome is extended to all, citizens and strangers.

S. P. Jacobs.

Monthly Missionary Prayer Meeting.

The next monthly missionary prayer meeting in connection with the Missionary Conference will (D.V.) be held on Tuesday the 30th inst., at 6 o'clock P.M., in the Ambroli Mission Church Khetwady. Friends of missions cordially invited.

Bombay Temperance League.

A meeting of the League will (D. V.) be held on Thursday next (Sept. 1st) in the new Y. M. C. A. rooms, Apollo Bunder at 8 P. M. There will be addresses, and singing by a choir.

Epitome of News.

Saturday, August 20.

—Yesterday evening was performed a marriage ceremony among Guzerati Brahmins, in the newly-built bungalow of Shet Madhaodass Raghunathdass Kapadia, near the Prarthana Samaj Mandir, Girgaum. The bridegroom, Motiram Vajiram, and the bride, a widow named Kashibai, belong respectively to the Kairawallah and Audichya sections of the community. The marriage was celebrated under the auspices of the Widow Marriage Association,

—*Englishman*: Rules for the Regulation of Assemblies in Wellington Square and Beadon Square.—The following rules have been laid down by the Commissioner of Police for Wellington Square and Beadon Square with a view to maintain order on the occasion of assemblies in those Squares for hearing lectures, sermons, or addresses of any kind:—(1.) To prevent annoyance to persons using these Squares for

purposes of recreation, who may not wish to take part in such assemblies, the northern half of Wellington Square and the northern half of Beadon Square are reserved for the use of such persons—the foot-path bisecting the Squares from east to west will be the boundary. Assemblies may be held anywhere in the southern half of Wellington Square, and anywhere, where they will not damage the plants, in the southern half of Beadon Square. (2.) The benches and seats belonging to the gardens must not be used as platforms by persons addressing such assemblies. (3.) Where one assembly has been formed for the purpose of hearing an address of any kind, no other assembly may be formed so that the person addressing it will be within 50 yards of the place where the person addressing the first assembly is standing. Should it so form and should any one address it, the police will request the person addressing it to move on and take up a position not less than 50 yards from the nearest speaker who was previously addressing a meeting.—

Monday, August 22.

—It is said that certain pious Hindoos really contemplate sending a deputation to England from the holy city of Benares, with the avowed object of trying to prohibit the slaughter of cows in India by any means that may by possible. It is rumoured that the enlightened Raja Siva Pershad will be the chief member of the deputation, and that the Maharajah of Benares will defray all the expenses connected with this sacred expedition.

—*Bombay Gazette*: It is perhaps a question whether a church on Malabar Hill was needed; but there can be no doubt that the fiasco will be a humiliating one if it remains unfinished. The Methodist, Baptist, and Catholic communities of Bombay provide themselves with places of public worship without sponging on the public treasury, and it is difficult to see why Anglicans, who are not generally paupers, cannot do the same.

—The *Advance's* Boston correspondence throws some additional light on the career of Guiteau. He was wont on occasion to describe himself as a lawyer, a lecturer, and a theologian. He figured in this character, it would appear, during his stay in Boston:

As I sit at my desk in this "Peace Room," No. 6. Congregational House, I notice a small box two feet by four in the corner opposite, and going to it, find it filled with neatly printed and well bound books of over one hundred pages. They have been attached for debt, and are not on the market. The author was a native of Freeport, whose name, unknown a week ago to-day, will always hereafter be infamous. That name, "Charles J. Guiteau, Theologian," is conspicuous under the title "Truth, a Companion of the Bible. 1879." I turn over the pages. They are such as fill editors' waste-baskets. The writer is evidently gifted with things other than common-sense, mental training, and moral responsibility. To him Christ is "a lovely creature," Peter never rises above his worst, theaters are bad, and hell is a fact. Ministers are drones, drawling out sermons. The Second Coming of Christ which he believes took place at the destruction of Jerusalem, is the great central doctrine of the Gospel. He has bound in with his incoherent chapters a graphic account of the destruction of Jerusalem, by Dr. I. P. Warren of the Christian Mirror, and an article from the Sunday Magazine. The whole is a mixture of truth and lunacy, wisdom and folly, such as any half-crazed person might compile. He spent three months of the Winter of 1879-80 in this room, his rent unpaid, often silent and morose, sometimes talkative and controversial, extremely sensitive to criticism that reflected on his own conscious greatness, devoured with egotism, unhesitatingly eating the bread which he had no means of paying for, insisting that he was inspired and sinless, and that Jesus, like him, was a pauper; obtruding himself on high officials on public occasions, wearing the scond coat of good Bro. Dunham, the Secretary of the Peace Society, with nonchalance,—such was Guiteau.

—*N. Y. Evangelist*: It is pleasant to remember in these materialistic days that liberality keeps pace with wealth, and shows itself in wise and helpful ways. Nine New England colleges have received during the past year gifts amounting to $1,278,000, distributed as follows: Harvard $500,000; Yale $250,000; Tufts $120,000; Dartmouth $110,000; Wesleyan $100,000; Amherst $75,000; University of Vermont $50,000; and Smith $43,000. The gift to Wesleyan was made conditional upon the raising of a similar sum, which will be soon received. And Mr. Seney, the munificent donor, has given $70,000 to Wesleyan Female College, Ga.

—*Overland Mail*, Aug. 5: The French Chambers were closed on July 29. The elections have been fixed for Aug. 21.

M. Rouher has published a letter announcing his retirement from political life.

The Austrian and German Emperors met at Gastein on Aug. 4.

The Czar of Russia, on July 31st suddenly and secretly left Moscow for Nijni Novgorod. His flight is owing to the discovery of another plot to assassinate him.

A man named Hickie, charged with threatening to kill Mr. Forster, has been found guilty.

James M'Grath and James M'Kevitt, the two men who attempted to blow up the Liverpool Town Hall, have been sentenced respectively to penal servitude for life and to penal servitude for fifteen years.

Amongst the deaths recorded this week are: —Mr. George Borrow; Mr. Samuel Sharpe; and Lady Macleod.

—*Lucknow Witness*: This week has been signalized at Allahabad by the drawing of the great Lottery so long and prominently advertized "for the benefit of the Eurasian and Anglo-Indian Association for the N. W. Provinces." It may "benefit" it pecuniarily, though if it does it will be an exception to the general experience as to money made in this disreputable way. But that the character of the Association will suffer severely in the eyes of many who have hitherto looked upon it with favor must necessarily follow. Any society that resorts to such means of raising money, a means that demoralises its members instead of elevating them, greatly lowers itself. What may be apparently gained in one way will assuredly be lost in another. We greatly regret the occurrence.

Tuesday, August 23.

—Judgment has been pronounced by Colonel Beadon, Deputy Cammissioner of Lahore, in the case of the Lahore Fort robbery. Of the 25 prisoners, two have been acquitted, and one sentenced to four years' rigorous imprisonment, with one thousand rupees' fine. The remaining prisoners, twenty-two in number, have been sentenced to three years' rigorous imprisonment, with one thousand rupees' fine.

—Madame Blanc, the proprietress of the Monaco gambling hell, died last month at Brides-les-Bains, in Savoy, leaving a fortune of 100 milion francs (4 millions sterling).

—*Christian*: "In the Royal Academy Exhibition there is a water-colour drawing, by Mr. Carl Haag, of the "Holy Rock," in Jerusalem. The rock occupies the centre of the area of the Mosque of Omar, According to tradition, which is becoming increasingly well authenticated by Biblical antiquarians, the large elevated stone is the threshing-floor which David bought from Araunah, or Omar, and where Solomon built the Temple. The Mohammedans most sacredly guard the spot, and the artist could only obtain permission to sketch it by a special firman of the Sultan, granted at the request of the British Queen. It is found that there is a hole on the top of the rock, and according to a writer in the *Times*, investigators are coming to the opinion that through the aperture the blood of the sacrificial victims slain in the Temple passed into the cavern below, and thence to the Kedron. It was over the Kedron, with its blood-stained waters, that the Redeemer passed to fulfil the long ages of type, and to offer the great sacrifice."

Wednesday, August 24.

—The ill-feeling between the two great communities of Mahomedans and Hindus, which orginated in the Punjab, appears to be travelling south, and has now reached Mirzapur, from which place it is reported that a dispute has arisen which demands the careful attention of the Government of the North-West Provinces. Differences between members of the two faiths took the form of an avowed intention on the part of a Mahomedan of some standing to slay a cow as a sacrifice; leading members of the Hindu community, on the other hand, puplicly and loudly protested against what to them was a wanton outrage. The matter came before the magistrate and collector of the district; and for a while the menace to the public peace was averted. Then came a change of district Officers, and the dispute broke out afresh. The new magistrate, Mr. A. Cadell, (CS., did not see his way to interfere; and the leading Hindus, who are prepared to spend large sums on their cause, brought it into the High Court of the North-West Provinces which has granted an injunction, saying that, pending a futher decision, the cow is not to be destroyed. The Mahomedans are equally ready to go to law; and leading barristers of the Allahabad bar have been engaged on their side.

—Yesterday evening a meeting was held in the rooms of the Young Men's Christian Association, Apollo Bunder, for the purpose of taking steps to inagurate a memorial to the late Rev. Dr. Macpherson. A Committte, constituted as stated by us last week, was formed, Hon. Mr. Graham, Chairman, Mr. Manson. Secy. and Treasurer It was decided that the contributions to the memorial shall, in the first place, be directed towards covering the expeness of the monument; the balance to be divided into three parts, one of which is to be handed to the committee of the Young Men's Christian Association, for the purpose of purchasing a library, and the other two parts to be devoted to the foundation of bursaries at the University for those who have passed through the Scotch Schols and the Scotch Orphanage. The amount to be devoted to the library is not to exceed R4,000."

—*Times of India*: We regret to learn that M. Berger Deplace died of cholera yesterday morning at Poona, where he was to have performed last night. His widow is totally unprovided for.

—The *Lucknow Witness* says there has been a shameful miscarriage of justice at Shahjehanpore, in connection with the trial of four men for the murder of Hanuman Singh, a Native Christian. Two of the men were acquited and two were sentenced to five years' imprisonment.

Thursday, August 25.

—*Bombay Gazette*: The local spinning and weaving mills are working very satisfactorily, as the large dividends recently declared show. We understand that the profits of the Anglo-Indian Mill for the year ending June 30, 1881, are Rs. 1,95,000, or equal to 32 per cent on the capital.

—In Western as well as Southern Russia the anti-Jewish movement has found expression in massacre and incendiarism on a terrible scale. Down to the end of June no fewer than sixteen towns, chiefly inhabited by Israelites, have been wholly or partly burnt down this year. Four of these, Vitebsk, Bobruisk, Slonim, and Mohileff, were places of considerable importance, each one owning a population of over twenty thousand souls. The remaining twelve townships—Volkovisk, Novogrudeck, Luptz, Setel, Garadish, Neustadt-Schirwindt,

Augustovo, Ponivies, Krakanovo, Kvodom, Podselvi, and Radzk—numbered respectively from four to eighteen thousand inhabitants. Since the 1st of last month several other cases of arson have occured, the most destructive of which took place in the cities of Korez and Minsk. During the great Korez fire one thousand and twenty houses and shops were reduced to ashes, among them the Grand Synagogue and eleven smaller places of worship. Thirty-nine persons were burnt to death, five thousand were rendered homeless paupers, and nine-tenths of the whole population were left without a roof to cover their heads. The losses inflicted upon the inhabitants of Minsk by the subsequent conflagration of that city are estimated as at least thrice as heavy as those sustained by Korez. Committees for the relief of the sufferers have been established in Berlin, Cologne, and many of the leading German provincial cities.

—At a meeting of the congregation of St. Andrew's it was decided that the congrgational memorial of the late Rev. Dr. Macpherson, should first of all take the form of a tablet in that church; then that the nucleus of a Sabbath School library be formed; and that the balance be handed over to the general committee for the carrying out of the three special objects which it had adopted.

Friday, August 26.

—The following statement regarding the depopulation of Acheen as the result of the ten years' war with the Dutch, which was caused by the abandonment of the Achinese by England, appears in a pamphlet published by Mr. Der Kinderen, formerly Government Commissioner there:—"The number of the native population of Acheen proper amounted before the war to probably 300,000 or 400,000 souls, actively engaged not only in agriculture and cattle-breeding, but especially in industrial pursuits such as silk growing and weaving, working in gold, silver, and iron, fishing, and trade. This number has now fallen to 50,000 at the utmost. Large tracts of cultivable land are lying untilled, especially in the 24 Mukims (districts) and are gradully relapsing into wilderness. The stock of cattle has almost died out in many districts, and the silk industry has almost come to naught."

—*Bombay Gazette* correspondence; It is stated by a correspondent of the *Subodh Patrika* that a son of a rich Brahmin was induced voluntarily to offer, as a token of his sincere devotion, to "Koot Hoomi Lal Sing" a number of jewels he had in his possession, of the aggregate value of about Rs. 2,000, and that the present was accepted by that "mystic brother" from his faithful votary without the consent of the rightful owner. As it is also stated that a portion of these jewels was sold in the bazaar, there seems little reason to doubt the truth of the story. As long as it is not contradicted, it serves as an illustration of the results of the policy of the ordinarily invisible occultists in securing blind faith and in enjoining strict secrecy in matters with which they are connected. It also shows that money has the same charm for the inhabitants of the occult world as it has for those of our ordinary sphere, and that the former cannot be possessed of higher virtues and more moral perfection than the latter. The vernacular letter referred to above gives details, from which, as well as from Mr. Sinnett's account, any man can at once see how eredulous people are gained over, and how unsafe it is to trust entirely to their testimony.

—Deaths last week, 476. By Cholera 22.

—Fall of rain, to date, Fort, 68 in.

—Season reports:—Rain excessive in Gujarat and Baroda, urgently wanted in parts of the Deccan and Southern Maratha Country; favourable in Konkan and Sind. Cholera continues in most districts, increasing in Khandesh, Ahmednagar and Sholapur. Princes generally unchanged.

—Staff Surgeon W. Algeo, of H. M. S. Woodlark, recently died at Muscat from an overdose of hydrate of chloral which he had taken to procure sleep.

—Subscribtions to the Machpherson Memorial Fund from St. Andrews' Congregation, to the amount of Rs. 2,212 are acknwledged.

—It is stated that the advocates' fees in the great Tikari case, which has just been settled, amounted to three lakhs and ten thousand rupees. Mr. Evans received ₹1.35,000; Mr. Paul, ₹85,000; Mr. Gregory, ₹55,000; and Moulvi Mahomed Yusub ₹40,000. About 400 witnesses were examined.

—It costs something to oppose the traffic in opium. Of anti-opiumists the *Times of India* with reference to Dr. Moore's paper, says: It is to be hoped the anti-opiumists will thereby profit, but we doubt very much if that large and influential body of fanatics are open to reason.

—During the week ending August 17, 14 deaths from cholera occurred at Ahmedabad; 108 in Surat and the immediate neighbourhood; 371 in Khandesh; 10 in Poona; 33 in Haveli and Bhimthadi; 15 in Ahmednuggur (city); 176 in Ahmednuggur (district); 217 in Sholapore, nine in Man (Sattara); four in Sersi (Canara); and 49 in Baroda. The disease is abating in the Nowsaree division.

—*St. Jame's Gazette*: It is by no means an uncommon affectation amongst young men to pretend to be much more wicked than they really are. They will even do the most desperately naughty things with no relish for them whatever, but only for the sake of the darkly romantic reputation they confer. Mr. Oscar Wilde is evidently a young fellow of this kind. He writes, indeed, as if he naturally belonged to that order of poets whose passionate nature compels them to sing of all manner of sickly obseanities; but even when he is doing his best to pass himself off as one of these the imposture is manifest. We are persuaded that there is nothing organically wrong with his morals; and that though he would have us think of him as a creature burning with the most violent passions, and as shameless as any other poet of the nineteenth century, it is not necessary to do anything of the kind. The truth appears to be that Mr. Oscar Wilde is a strictly imitative young man a craving for distinction; and being thrown in with a certain set of modern geniuses who paint a loathsome sort of pictures and sing a sensual kind of songs, he must needs fall to work and prove that he can languish with the best of them and be just as nastily plain-spoken. And in this ambition, we must allow, he has very fairly succeeded.

Selections.

OUR INDIAN SISTERS.

A Large gathering of influential ladies and gentlemen took place on Monday week in the drawing-rooms of Hon. A. F. and Mrs. Kinnaird, 50, South Audley Street, W., the object being to hear an account from Miss Beilby of medical work in the Zenanas of India

The Hon. and Rev. E. Carr Glyn presided, and in opening the proceedings referred to his acquaintance with Miss Beilby prior to her leaving England for work in India. Speaking of the recent formation of a new society for Zenana work, he regretted the division, but expressed the conviction that it would all be overruled for the glory of God and for the spread of the work. There is room for both, and for many more labourers than are yet in the field. He would very specially urge the claims for liberal support of the older society, with its large and important sphere of labour.

Miss Beilby gave a long and exceedingly interesting account of medical work in the Zenanas. After describing graphically the interior life of a Zenana, and the evils of child marriages, with the consequent misery of child widows, Miss. Beilby pointed out the necessity for having lady medical missionaries, as the medical men are not permitted to enter the Zenanas and treat the inmates. In Lucknow, where she had laboured since 1875, she had been kept busily enongh employed, and indeed many more ladies with medical skill could find ample scope in that city alone. A hospital for women was the natural outcome of this work, and here, as well as in the Zenanas, patients are pointed to the Gospel remedy, for in all this work the healing of the body is ever recognised as subordinate to the healing of the soul. Native helpers are being trained and utilized:—first, caste nurses (that is unconverted native women trained to some knowledge of nursing, a ministry utterly unknown amongst the natives); secondly, Christian native nurses who are found most valuable; thirdly, Bible-women, who are doing a good work.

After describing the vicissitudes, the joys and sorrows, the disappointments and encouragements of the work, Miss Beilby spoke of her stay at Punnah, whither she was invited by the Maharajah, in order to treat his sick wife. The Maharanee was at that time a bigoted Hindoo, but ere going our sister made clear to the Prince that she must come as a missionary, and must preach the Gospel, else she could not come. Permission having been given to speak to the women, but not to the men, she went, and was enabled, while ministering to the sick lady, to bear testimony to her and her attendants. The touching message to the Queen and the women of England, which she received from this Princess, we recently gave in these pages, and need not repeat. We rejoice to learn that, at the Queen's gracious command Miss. Beilby had an audience with Her Majesty on Wednesday last, when she delivered the message.

The following interesting incident illustrates the power of quiet testimony:—On Miss Beilby's arrival at Punnah she promised that she would not speak of Christ to the men (although she stated that, should any come to her desiring instruction, she, as a missionary, could not refuse). A native was appointed to act as her interpreter, who had during the mutiny sheltered at great risk to himself two English ladies. Miss Beilby assembled her servants every morning for prayer, but in accordance with her promise, did not ask this man to come. He soon, however, observed the fact, and asked one of the native servants, "Why do you and the lady go into the room and shut yourselves up every morning?" "Oh, we go to pray." He expressed a desire to join the others, and of course was permitted. The first morning or two he seemed to be staring about, and at the end of a week he asked Miss Beilby, "Who do you pray to? I don't see any one." It was explained to him that Christians pray to God, who is a Spirit and unseen. He continued to attend prayers until Miss Beelby returned to Lucknow for three months. When she went back to Punnah she was welcomed by him with great joy, but the following day she learned that he was taken seriously ill. She wished to go and visit him, but her servants dissuaded her, saying the Brahmins would kill her, and thus she had to be content with sending messages. One day, however, her native man told her, with great concern, that the man was very bad and wanted to see her to learn more about God. It was arranged that she should go to his quarters disguised in a native dress (it must be remembered that all this took place in a native principality where no missionary has yet been permitted to labour); she passed safely the various native sentries, and preached to the poor man, who exclaimed, "I'm so glad you've come, Miss, it's very dark. Before you came to Punnah I knew nothing, now I'm going to be with Jesus Christ." On the following day he fell asleep, and Miss Beilby has every reasou to believe is now with his Saviour.

In conclusion, Miss Beilby asked for volun-

teers for India. Surely the needs of our perishing sisters ought to sound loudly in the ears of educated, Christian ladies, who, free from home duties might devote themselves to the blessed work of carrying the light and joy of the Gospel into the dark Zenanas.—(*Word and Work.*)

FROM BHAMO TO SHAOHING.

A MISSIONARY'S OVERLAND JOURNEY.

To the Editor of Word and Work.

On the 29th November last Mr. Stevenson and I left our mission station at Bhamo, Upper Burmah, in charge of our Chinese preacher, and commenced a journey into Western China. We had a little difficulty in crossing the hills, which form the buffer between Burmah and China, out of which the Lord graciously delivered us, and when fairly in Chinese territory we experienced no further hindrances to our progress.

In those Shan Sates which are tributary to China, and among the Chinese and other tribes inhabiting the province of Yunnan, we were able to do a good deal of work in dispensing medicines to the sick, preaching the Gospel, and selling and distributing tracts and portions of the Word of God.

We had to travel eighty-six days, however, before we came to the first mission station on our road, and before we met with a single Christian, native or foreign! Throughout the whole of the district traversed in the province of Yunnan we did not hear of or see one native Christian. The people were friendly, and in some places cordial, in their reception, so that fearless labourers who enter this province in order to reside there will find less difficulty than in some of the other provinces. Will you ask your readers to pray that a station may speedily be opened in Yunnan? We were able to make arrangements for the renting of a house in one of the leading cities, and could have occupied it had we more labourers.

In the vast province of Szchúen, with its teeming population, there is but one mission station, and that is at Chong-king Fu, a populous city in the centre of an important district. Here the China Inland Mission has a house well filled with busy workers. There are Mr. and Mrs. Nichol, Mr. Riley, and Mr. Clarke, whose journeys and labours are occasionally recorded in *China's Millions*. Several native Christians live here also, and assist in Gospel and colportage work. A wide door is open. People come in good numbers to hear the Gospel. Labourers are few, and not very strong in body.

Down the mighty Yangtsi River we next pursued our course, and found no more Christian centres until we reached I-chang, one of the free ports, where we found a healthy, flourishing mission station belonging to the Church of Scotland. This place was reached on March 14th, twelve days after leaving Chong-king.

On the 25th we reached Wu-chang, opposite Hankow, and were again among busy workers in the vineyard belonging to the China Inland Mission, London Missionary Society, Wesleyan Missionary Society, and the American Episcopal Mission.

One Lord's Day morning we were invited by Mr. Bryson, of the London Missionary Society, to visit the chapel at Hankow, until recently under the care of Mr. Griffith John.

The chapel stands in a crowded part of the city of Hankow, and is approached by a narrow lane, something like some of our mission stations in the thickly-populated parts of London.

Mr. Owen and Dr. Mawby, of the same mission, were present, and a congregation of between eighty and ninety assembled. Fathers and mothers, with their little children, came in together, but the majority of the company were men. All were Christians, and the meeting was the regular monthly church meeting.

What brought this company together in this busy heathen city on this Lord's Day morning? Certainly not the attractions of the lacep itself, for I think a more uninviting chapel I have scarcely seen. The seats had no backs to them, and the dingy brown of the wainscot and the bare whitewashed walls presented anything but an attractive appearance.

Moreover money or gifts did not bring them, for in this company there are now no "rice Christians," that is, none of the converts are dependent on the missionaries for support. It was, then, the love of Christ that had constrained them to come together. and a desire to worship Him and hear of Him.

The Sunday morning meeting in Hankow will always be remembered with much pleasure by us.

From Wu-chang we went to Kiu-kiang, where we spent one night under Mr. Carter's roof, one of the missionaries belonging to the American Methodist Episcopal Mission. We visited Miss Howe's school for girls, and met there Miss Howe, her sister, and Miss Bushnell (a lady doctor), all belonging to the same mission.

The same afternoon we reached Mr. Cardwell's pleasantly situated house, standing on a hill overlooking the blue waters of the Po-yang Lake. Mr. and Mrs. Cardwell are doing a good work in the town and neighbourhood of Ta-ku-Tang, but are greatly needing a fellow-labourer, for an immense field lies before them, the shores of the lake being inhabited by many thousands of souls.

From this place all the towns and villages can be easily reached by boat; by which means already Mr. Cardwell has paid many visits to various important places on the lake, and has several out-stations. Here again we find the work straitened for want of labourers.

The China Inland Mission's next station is at Gan-king, which we reached on April 8th. Here we found Mr. and Mrs. Pearse, and some of the brethren lately from home; but we could not spare much time in this place unfortunately, and left the next day for Nan-king, on a visit to our fellow-labourers from Bhamo, Mr. and Mrs. Adams, who were on the eve of moving to Wun-chow to help Mr. Douthwaite.

At Nan-king we made the acquaintance of Mrs. Whiting, the widow of the devoted labourer who lost his life during the famine; and also met Mr. Leaman, of the same society, the American Presbyterian Mission.

Chin-kaing was next reached, but here we only stayed one night, just having time to call on Miss Desgraz and Mr. Tomalin, of the China Inland Mission, and Dr. White, his wife, and Mrs. Williams, and then hurried off to Su-chow, where we were kindly entertained by the Reids, of the American Southern Methodist Mission, and met Mr. Dubose and wife, and Mr. Davies and wife, also Miss Safford of the Southern Presbyterian Mission. all of whom were hard at work, some in school work, others in evangelistic work. A few very happy days spent here soon passed by, and we found ourselves at Hang-chow on the 22th April.

Here we stayed with the Southern American Presbyterian missionaries, and also had the pleasure of meeting Mr. Judson of the North Presbyterian Mission, and Bishop Moule and Mr. Sedgwick of the Church Missionary Society.

There are some good schools conducted by the American brethren and sisters, both boarding and day schools for boys and girls.

The out-stations in the country are found far more encouraging as a rule than the work in the large cities of China, and from what I could gather Hang-chow is no exception.

After a hasty visit, we left again by boat, and reached Shaohing on the 4th May, and Mr. Stevenson found himself once more among his old haunts, after an absence of seven years.

Our good friends, Mr. and Mrs. Meadows, who have been in charge of the work here ever since Mr. Stevenson left, received us kindly, and Mr. Meadows planned for a trip to the out-stations, which we greatly enjoyed, and from which we only recently returned, having witnessed the baptism of seventeen new converts.

But I have already written at too great length, and must leave particulars of this visit to another letter. For the Lord's gracious preservation of us from harm, and for many manifestations of His presence with us, we desire to return Him our hearty thanks and adoration.

Yours in His service,

HENRY SOLTAU.

China Inland Mission, Shaohing, May, 1881.

ONE OF THE FATHER'S WAYS.

We were talking, the other night, a little circle of us, old school-friends met after various wanderings, about the way God had put us forth in paths we knew not, and how truly He had gone before us in all our ways. Ruth Mitchell was unusually silent; but some of us knew she had been for several years walking in the sunlight of the Father's presence, and we asked her to tell us what means had been used to change her from an indifferent church member to a living Christian. We found her experience had been by no means an unusual one. Partly for that reason I write it. It may be a help to some reader to find her own experience wholly or in part reproduced in another life.

Ruth is a country shool-teacher. In the school-room she is energetic, enthusiastic, firm and tender as a mother. I once heard her say that of all the children who had been under her care there had never been one she did not love. The very fact that the child was her pupil gave it a place in her heart; and I could tell a long story of a boy twice her size who had been a terror to the teachers in District No. 20 for years, but to whom a gentle shake of the head, or a low-spoken, "That disturbs me, Ralph," was all the correction she found necessary to give for a whole term. She is bright, cheery, and a good conversationalist. This is the outside Ruth. You will know her better when I let you hear a little leaf of her experience, as she told it to us, her friends:—

"I suppose you didn't know it, girls, but I was very miserable the winter before I went to Cushing's Corner to teach. The kingdom of God and His righteousness were not my first seeking; indeed, I was so occupied with my own plans that all work for Christ was crowded out. You remember the Lyme praying band was at our church that winter, six weeks. I was studying hard to fit myself for better work with my advanced classes in the spring; the books we had every week from the book club it seemed very desirable to read; I had just got my new organ, and was sadly in need of practice; so, everything considered, it appeared to me my evenings would be much more profitably spent at home than at the meetings. The thought itself proves how careless I had grown of my Christian obligations. Well, I stayed at home, and studied, and read, and practiced, and found truly that in a *little* wisdom thus gained there is 'much grief;' and unless it includes a knowledge of our Lord and Saviour, and is sought that we may the better glorify Him, 'he that increaseth knowledge increaseth sorrow.'

"When the first of May came, I rushed into my work with a restless desire to forget myself. I knew I was unhappy, but I stifled in the falsehood that it was from want of the children's society and active occupation, the truth that I was grieving the Holy Spirit by the persistent neglect of nearly every Christian duty. During the six hours of school I was too delightfully busy to be disquieted but once out of school and my thoughts free, I was filled with contempt of the life I was leading, and an impatient longing for something different, I knew not what. I 'said my prayers' morning and night, and used to ask God to help me teach the children; but I never thought of asking Him to help me lead them to Him in whom are hid all the treasures of wisdom and knowledge.

I often led the singing at the prayer-meeting held in the school-house, and occasionally gave some cold little word of testimony to the truth of the Christian religion; thus paying my tithes of mint, anise, and cummin.

"This state of things went on until the middle of the term, when one day, Mr. Ross a leading man in my district, and a member of the Society of Friends, came to visit my school with an elderly gentleman whom he introduced, in Quaker simplicity, as William Meader. This gentleman, he explained, was visiting schools in which the Friends' children were taught, that he might report to the yearly meeting what advantages were afforded them. There were a good many children belonging to Friend families in my school, so he spent nearly two hours with us. He impressed me as a man who understood the educational needs of his society, but further than that I was not interested in him.

"This was in the morning. At night, when I was coming from school, I met the two gentlemen returning from their round of visits, and they stopped their horse on the brow of the hill to tell me they had found no school in half so good condition as mine, with other pleasant words for myself. I did not care for the appreciative praise, though I answered politely enough. I didn't care for anything. Nothing gave me real pleasure. I had not God's favor; and we know, dear girls, how vain is the attempt with things of earthy sort, with aught but God to satisfy and fill the immortal soul.

"That night I received a note from my friend Miriam Hoag, who lives in the next district, inviting me to spend Saturday and Sunday at her house, to help entertain Mr. Meader and several other Friends present at the quarterly meeting then in session. You know I always like meeting new people, so I accepted gladly. That visit was the turning point in my Christian life; more correctly, it was the dawning of my Christian life. I found Mr. Meader a man of more intellectual power than any minister I had ever met in his denomination—and I had met a good many. This won my respect, so that when he spoke of the things of Christ's kingdom to me, I was prepared to listen with attention, if with no particular interest. Finally, led on by the Spirit of God, I firmly believe, he described faithfully my own spiritual condition. He told me how proud and self-seeking I was. He said I was, as I intended to be, the most popular teacher in town, but that I didn't care for these people. I had the power of drawing them to like me, with no thought that they to whom the Lord has given this power are under the tenderest obligation to draw hearts to Him. I was restless, wretched, and should always be until I yielded myself to Christ. 'You belong,' he said, 'to a class confined to a grade in life which I call the "hungry-hearted." To these the deeper experiences of the Christian religion must come, or they are very unhappy. Now, my child, will you not trust Him, the Beloved of souls, who calls you into His service? You are deeply conscious of need. Believe me, you will never be satisfied till you give the saviour your whole heart, and take your rightful place among those who are seeking to advance His kingdom on the earth. Then a new song will be raised in your young heart, and you will find "my God shall supply all your need."' As he finished speaking, the carriage came for me. I bade him good-by, and have never seen him since. His faithful teaching abides with me this hour.

"I began the next week's school with a sad heart. I shall never forget how the little ones crowded about me that Monday morning with their questions and kisses and childish gifts, nor how glad the older scholars seemed to see me after the two days' separation. I was gentler with them than usual, too, determined they should be happy if I might not. The opening exercises wore on. My heart grew heavier and heavier. At last I became impatient with myself, and said fiercely, 'Why cannot you be content? You have health, a large circle of friends, everything pleasant in your surroundings, and the dearest school in the world. What more *can* you wish? Then like a flash came the memory of Mr. Meader's words, and I knew it was Christ I wanted. It was as if I were a heathen and had never heard the truth before. I grasped at it eagerly. Was it possible to have for my very own a Friend rich enough to answer all the cravings of my 'hungry heart;' who could and would stay with me every moment; whose presence would inspire me to highest mental attainments, and bring me deepest spiritual joys? Oh, I wanted Him, wanted Him more than anything else in the wide range of wants! And, dear girls, at the very instant my heart was emptied of all desire except for Him, Christ came in. I knew it just as surely as I know you are in this room. I had done nothing to prepare myself for His coming. I had simply felt my absolute need of Him. For a minute it seemed to me I was covered with a rainbow cloud, each color representing a satisfied desire of my soul. I called the algebra class immediately. My thinking and the dear Christ's coming had occupied not more than ten minutes; but from that hour I was a new, glad creature in Christ Jesus. I at once began working for the salvation of my pupils, and soon had the happiness of knowing that many of them were soundly converted.

"My story is longer than I thought to make it, and I have not yet told you of the greater light which was given me two years later. Some other time perhaps." (*Zion's Herald.*)

NEVER DRAW BACK.

THE first Sunday in Advent, a peasant, on leaving the church, went over in his mind the sermon he had just heard. The minister had preached on the entrance of our Lord into Jerusalem, and pictured the happiness that the possessor of the ass and the colt must have felt in having them used by our Saviour.

Our friend, who also had a horse in his stable, said to himself, "It is certain that if our Lord Jesus was still on earth, I would offer Him my horse with all my heart." When, on leaving the church, he was throwing his copper into the plate, he saw on the coin the figure of a horse at full gallop. (This is the stamp of all the Brunswick money.) A thought crossed his mind, "All the horses that I find from this time in my pocket shall be consecrated to my Saviour, and devoted to the Missions." No sooner said than done. From this day our friend gladly gave all the copper coins on which he saw a horse, though it seemed to him that never in his life before had he so many of this kind; and when he discovered some time after that silver coins bore this image, he did not swerve from his resolution. Things went on in this way for about seven months. One day he took a pig to the neighbouring town. He sold it, and obtained a good price for it. The butcher gave him the money, and he saw with pleasure a gold coin shining in his hand. But, oh! what a misfortune! He perceived the fatal effigy of a horse at full gallop. Sacrifice *that* horse to the Lord! No; that was too much to ask. He had not the least idea when he made the promise that money of this sort existed. He slipped the gold piece into his pocket, but conscience gave him no rest. He took it out again, he examined it, balanced it in his hand; but the little horse would not quit his place. All at once he perceived two words engraved below the animal—"*Nunquam retrorsum*," but as he had never learnt Latin, he was no wiser than before. He thought however, perhaps these words would relieve him from his embarrassment, so at once he went to his clergyman. Without telling his scruples, he begged him to translate the two words engraven under the horse. "That is very easy, my friend," said the minister; "those words,' "*Nunquam retrorsum*," mean, 'Never draw back.'" The peasant stopped, and reflected. "That is for me; I am decided now. Since I began with the copper horse, and went on to the silver horse, I will not draw back from my promise from love to a gold one. *Never draw back!*" So saying, he gave his gold horse to the Missions.—*Translated from the French.*

SPECIAL PRAYER.

Is there as much faith in special prayer as in former days? Do Christians plead with God for the conversion of individuals by name? Do they unite in supplication for specific cases; for common friends and acquaintances? I believe that such prayers have been signally blessed. Our Saviour said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven" (Matt. xviii. 19). Let me tell my readers of two cases within my personal knowledge. They occurred many years ago, and have never been published.

In a town in the north-west, in 1842, there was a company of young men who seemed to be fast going to destruction. Several of them had godly mothers in eastern homes, but they never went to church, and spent their Sundays in dissipation. There were a few young men in that town who were earnest Christians. They saw with sadness the downward course of their associates. They met together at nine o'clock one evening to talk the matter over. The result of the conference was that they made out a list of fifteen names. Each took a copy of it. They agreed not only to pray in their closets for those on the list, name by name, but to meet together for that purpose from nine to ten o'clock every evening. They met in the office where two of them were clerks. There were only five or six in the praying band. They kept up this earnest and specific supplication for some weeks before any answer came. Then suddenly, when there was no special religous awakening in the place, two of the most dissipated young men were arrested by the Spirit of God as they were preparing to go to a ball. They were affected even to tears while in their room, without any apparent cause. One said to the other, "Let us quit this spreeing; there is no real enjoyment in it." Just then a bell began to ring. They knew it was the summons to the weekly prayer-meeting in a church near by. They resolved to go to the prayer-meeting. It was poorly attended, and their presence in it was evidently a surprise. They both rose, without waiting for an invitation, and asked Christians to pray for them. The news of this awakening went through the town, and set everybody to thinking and talking about religion. Special meetings were appointed. There was a great work. Scores were converted. Among the converts were fourteen of the fifteen on that list; and they were brought to Christ very nearly in the order in which their names were written. The first two names were those of the young men who went to that church prayer-meeting. Those whose names were first and third on the list became preachers of the Gospel. All of the fourteen have been for years consistent Christians. What became of the fifteenth I do not remember.

Now, if those godly young men had met only to pray in general terms for a revival of religion, or for the young men in town who were impenitent would the same results have followed? As I read the Bible and the history of the Church I am driven to the conviction that the prevailing power of those prayers was owing largely to their being so specific and personal.

The interest and faith of young men were concentrated on a limited number of persons. They brought the same burden and the same request to the Lord day after day. They agreed upon individual cases, and pressed them

persistently before the mercy-seat. Prayer is like light, concentration gives it burning power.

The other case that I recall was in a village where the children of the church were exposed to peculiar temptations, and some of them were going astray. Five of the mothers of these children, after talking the matter over, agreed to hold a meeting and pray for their children. They did so for weeks with no apparent result. The minister did not know of this prayer-meeting, but God put it into his heart to preach a sermon to children. Before the sermon closed there was weeping all over the church. That day was the beginning of a glorious work in that place. The first converts were the children of those mothers who met for prayer; but the holy fire then kindled burned on for months. There were nearly a hundred converts, only one of them was over twenty-five years of age. The prayers of those godly women were for the children. and God said, "According to your faith be it unto you."

If in any church there are those whe cry, "O Lord, revive Thy work," let me suggest to them that they make their prayers special, specific, and personal—that they unite upon some one thing, intead of asking vaguely for every thing. In the present feebleness of our faith we had better begin with those who are nearest to us, and get as many of our Christian friends as we can to help us.—(Am. paper.)

Miscellany.

Zion's Herald: Our duty, as Christian be-rs, is to abide in Christ; to abide in His ings, in His love, in His life; to do what s commanded; to leave undone what He rbidden; to identify ourselves with Him ery good word and work; to be followers m in all things as obedient children; to evote our affections to His service; to cutivate His spirit in our lives; to shake off bigotry, intolerance, pharisaic complacency, with every other form of selfishness, and learn to carry the world in our sympathies; that, wherever we see the evils of ignorance and unbelief and sin, we may strive to substitute for them the blessing of wisdom, and faith, and purity.

Paul calls the light and love of God in the renewed heart, "treasure in earthen vessels." The contrast between the treasure and its vessel is strikingly brought out in the following sentence from one of Lady Maxwell's letters: "I have been distressed with toothache even to agony; but I cannot express how much of the presence of Jesus I enjoyed at the same time; indeed, it beggars all description; for faith seemed lost in sight, and hope in full fruition." Here we have the sublime spectacle of a happy soul in an agonized body, the triumph of love and faith over physical pain. Who can estimate the value of this divine treasure which enables the soul to rise superior to the aches, pains, and weariness of its diseased, decaying earthly habitation! Alas! that men should pamper the vessel and despise this priceless treasure!

TELEGRAPHIC NEWS.

New York, August 18th: President Garfield is ying.

London, 19th: In the House of Commons last ght, Sir Charles Dilke, in reply to a question, said at France having declined to prolong the Commercial Treaty with England for three months, England had therefore declined the proposal made by France for a resumption of negotiations.—After a two day's debate the Commons have negatived a motion of Mr. Parnell censuring the administration of coercive measures in Ireland by 83 against 30 votes.—Mr. Forster and Mr. Gladstone have refused the immediate release of those who have been arrested on suspicion under the Coercion Act.

St. Petersburg, 20th: Ratifications of the Treaty between Russia and China were exchanged here today between the representatives of the two Governments.—The Treaty provides for the cession of Kulda to China as far as the River Khorgas. China agrees to pay an indemnity of nine million metallic roubles to Russia, who obtains the rights to trade up to the Great Wall and to appoint Consuls. The Treaty also provides for a reduction of the duty on tea according to qualities.

Athens, 20th: The Turkish forces have been withdrawn from Thessaly in accordance with the provisions of the Convention between Greece and Turkey, and the Greek troops have entered the territory.

London, 21st: The House of Commons last evening negatived a motion brought forward by Mr. Parnell, condemning the re-arrest of Mr. Michael Davitt by 61 votes against 19.—The Committee of Supply has finished its sittings.—The prorogation of Parliament is expected to take place on the 27th instant.

Paris, 21st: A French semi-official Note has been published, which states that the British proposals to prolong the Treaty of Commerce with France for three months are contrary to law, but adds that France hopes to overcome the obstacles.—The result of the elections in Paris shows that Radical Deputies have been re-elected. M. Gambetta has been elected by a narrow majority.

New York, 21st: The condition of President Garfield is less favourable. Vomiting has recommenced, and feeding by the mouth has been suspended.

London, 22nd: The *Times* of to-day publishes a telegram from Natal, stating that Sir Evelyn Wood with three squadrons of British cavalry has gone to Zululand, where affairs are in a critical state.—The Marquis of Hartington, replying, to a question in the House of Commons this evening, said he was not aware that the Amir of Afghanistan had asked the Indian Government for money and ammunition, and His Lordship believed that non-intervention in the internal affairs of Afghanistan was intended.—Mr. Joseph Chamberlain (President of the Board of Trade), replying to a question in the House, said that the negociations with France respecting the commercial treaty had not been broken off, but only suspended, and he hoped that fresh proposals would be made by the French Government permitting a resumption of the same.

Paris, 22nd: The French elections have resulted in the defeat of the Bonapartist and Communist candidates. The moderate Republican candidates were successful.

Madrid, 22nd: The Spanish elections have resulted in the return of the Ministerial supporters.

New York, 22nd: The Chicago Dynamite Convention has issued a proclamation warning people to avoid patronizing ships sailing under the British flag after the 1st September.

London, 23rd: In the House of Commons last night, the Marquis of Hartington made a statement regarding the finances of India, which he said were in a favourable condition, the receipts covering the ordinary expenditure.—With respect to the cotton duties, his Lordship said he would lose no opportunity of urging the Indian Government to abolish them next year.—Referring to exchange, his Lordship said that it was the duty of the Government to do its utmost to assist in steadying the ratio of exchange between India and England by participating in the Monetary Conference, which, though at present without results, he expressed a hope might lead to satisfactory results on re-assembling next spring.—His Lordship said that the proposals with reference to the Indian Army organization had not yet been sanctioned, and that they required further consideration.—Orders had been given for the re-establishment of the Agricultural Department in India.—In conclusion, his Lordship said that no remission of Indian taxation is at present possible.

New York, 23rd: President Garfield's condition is still critical, although he is taking food.

London, 24th: The Under-Secretary of the Colonies, replying to a question in the Commons last night, said that Sir Evelyn Wood had gone to Zululand, in order to confer with the Zulu chiefs, and that the three squadrons of cavalry accompanying him were merely for purposes of escort, and would return immediately afterwards.—Mr. Gladstone, replying to a question, said he could not promise to introduce an English Land Reform Bill next session.

London, 25th: The Financial Secretary to the India Office has resigned.—Serious riots have taken place in County Limerick.

PASSENGERS SAILED.

Per P and O Str *Teheran*, 23:

For Southampton.—Dr J B S Brown, Rev John Greathed, Lieut-Col C T Heathcote, Capt W H F Sorrell, Capt H S Lye, Major W G Mulloy, Capt H P Burn, Rifle Brigade, Mr G T Hulsten, Mr E Hulsten, Major G R Shaw, Col John Penton, Mr M Moylan, Mr Peter Platt, Mr Thomas Stevens, 2 children 1 infant, and Mr W B Lomas.

For Brindisi.—Major P M Stockley, Mr T P Beachcroft, Lieut-Col C A Munro, Mr E N Palmer, Lieut-Col N Gunning, Mr C Capelle, The Hon'ble G H P Evans, and Mr F Horsman.

For Venice.—Mr Bake.

For Aden.—Assist Apothecary, E J Bernard, and Mr W B Cracknall.

Per *City of Baltimore*, 23, for Liverpool:

Mr and Mrs Carry, Miss Macdonell, Mr Greaves, Mr and Mrs R K Williams, three children and maid-servant, Major Cooke, and Lieut Reilly.

PASSENGERS ARRIVED.

Per P and O Str *Rosetta*, 22:

From Southampton.—Mr J Dyer, Mr T Crook, Mr C W Angus, Mr A G Armstrong, Mr Jno Walker, Dr J S Hunt, and Mr G T Matthews.

From Brindisi.—Mr S H Wynne, Mr and Mrs L Penney, Colonel F Lance, Mr Thomas Anderson, Major Crossthwaite, Mr J Shillidy, Rev W Beatty, Mr R S Henderson, Mr A G Morgan, Mr R Souttar, and Mr L O Dunpty.

From Venice.—Mr W Taylor.

Domestic Occurrences.

BIRTH.

JEFFREY—August 23rd, at the Free Church Manse, Marine Lines, Bombay, the wife of the Revd, Robert Jeffrey, of a daughter.

MARRIAGE.

GEARY—O'NEILL—Aug. 4th, at Westland Row, Dublin, Grattan Geary, of Bombay, to Charlotte, second daughter of the late Francis John O'Neill, of Lifford, County Limerick.

DEATHS.

HOSKINS—Aug. 12th, at Bombay, India, Edward Hoskins, late of Maryborough, Victoria, Australia, aged 34 years.

MOORE—Aug. 20th, at Malabar Hill, Bombay, Charles Eric Huntley, child of John and Frances Moore, aged 2 years and 2 months.

REYNELL—Aug. 21st, at the European General Hospital, Mr James Reynell, late Manager Tudor Company's American Firm in Bombay, aged 46 years.

CASSELS—Aug. 21st, at Bandora Hill, Alan Armitage, son of Mr and Mrs J A Cassels, aged 1 year 4 months and 9 days.

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Subscriptions received from 20th to 27th August 1881.

W. A. Blunt, 31st August 1881, As. 8; T. W. Scriven, in part payment, Rs. 8-4; Mrs. M. A. Jones, 12th March 1882, Rs. 10-14; Mrs. Anderson, 1st November 1882, Rs. 10-14.

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DHANJEE NANSEY.
KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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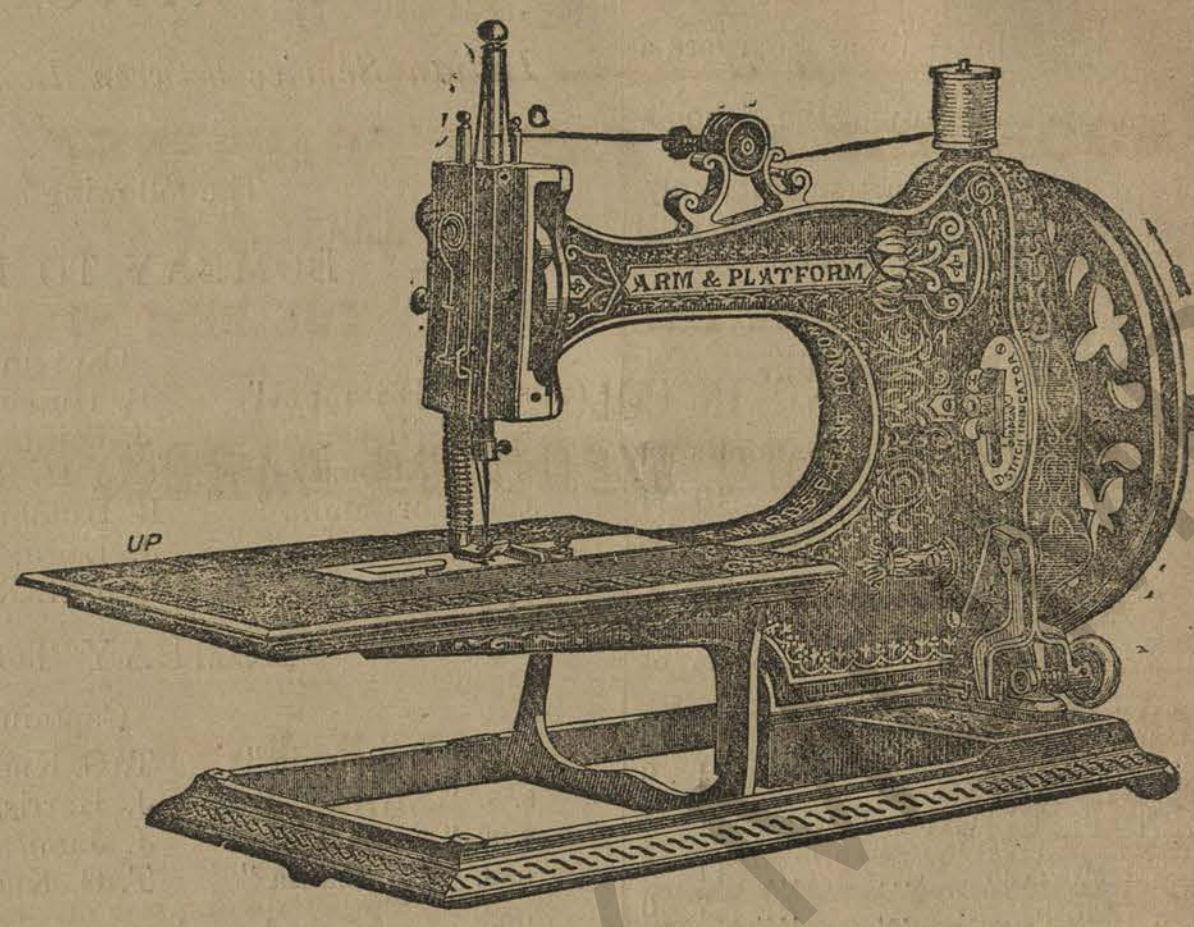

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